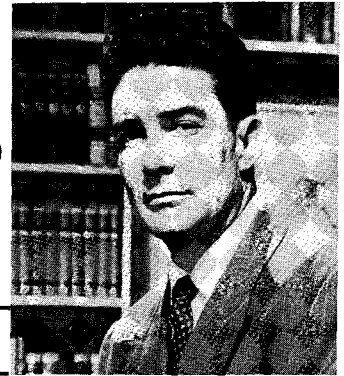


THE *Dan Smoot Report*



DAN SMOOT

Vol. 10, No. 2 (Broadcast 438) January 13, 1964 Dallas, Texas

NATIONAL COUNCIL OF CHURCHES

In a speech at Grand Rapids, Michigan, on January 6, 1964, Senator Barry Goldwater, saying that a "mind fed by communism" produced the assassination of President Kennedy, declared:

"To anyone who blames America for the tragedy which struck in Dallas, I say you libel our people and purposely misread our politics. It was not a mind nurtured by American philosophy that turned to violence

"Mark this well — the day we permit anyone to equate protest with hate, we will set the stage for one-party tyranny and the end of open debate. To anyone who says that honest opposition breeds hatred, I say you lie — that you pervert the very basis of our government."⁽¹⁾

America urgently needs leadership which expresses such wholesome national pride and such simple, forthright accuracy in evaluating momentous events. Compare the tone of Goldwater's remarks — in a fund-raising political speech — with that found in the pronouncements of America's "religious" leaders just a month before, when the National Council of the Churches of Christ in the U.S.A. met in its Sixth General Assembly at Philadelphia, December 1 to 7, 1963.

Much of the speech-making at the Assembly was devoted to commentary on the assassination of President Kennedy. J. Irwin Miller, retiring President of the National Council, said:

"And now in this last shocking week, like birds of ill-omen, all our fears, our unharnessed hates, our selfishness which we have tried to rename 'Liberty' — they have all come home in one dreadful act, and have forced us to our knees in shame"⁽²⁾

In a formal "Message To The Churches," the Sixth General Assembly of the National Council of Churches said:

"With the loss of our President we see . . . the disclosure of mounting hatreds in the nation which threaten our very structure as a democracy In recent days we have looked up on the incredible horror of hate in our nation the full extent of which remains unknown Surely we are under the judgment of God."⁽³⁾

THE DAN SMOOT REPORT, a magazine published every week by The Dan Smoot Report, Inc., mailing address P. O. Box 9538, Lakewood Station, Dallas, Texas 75214; Telephone TAYlor 1-2303 (office address 6441 Gaston Avenue). Subscription rates: \$10.00 a year, \$6.00 for 6 months, \$18.00 for two years. For first class mail \$12.50 a year; by airmail (including APO and FPO) \$14.50 a year. Reprints of specific issues: 1 copy for 25¢; 6 for \$1.00; 50 for \$5.50; 100 for \$10.00 — each price for bulk mailing to one person. Add 2% sales tax on all orders originating in Texas for Texas delivery.

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The Reverend Dr. Franklin H. Littell (official of the National Council who has a communist-front record) alleged that criticism of the National Council comes from "America's spiritual underworld" and compared it with "attacks" which can be found in communist newspapers and in the "captive press under the Nazis."⁽⁴⁾

The "racial question" in the United States was the principal topic of discussion and action at the National Council's Sixth General Assembly. The Assembly endorsed all provisions of the proposed Civil Rights Act of 1963, including specifically the controversial "public accommodations" section. It demanded that Congress "take every step necessary" to pass the Bill. It urged all Christians to write, call, or telegraph their representatives; and it sent busloads of Assembly delegates to call on U. S. Representatives in Washington and demand speedy vote on the measure.⁽⁵⁾

The National Council of Churches represents church organizations whose total lay membership is estimated at 40 million. The implication is that 40 million American Christians approve of lobbying, on the part of their churches, for the Civil Rights Bill.⁽⁶⁾ The implication is false. The National Council of Churches utilizes the prestige of 40 million American Christians and of their churches, but does not express their will. It expresses the will of officials who control the National Council. Indeed, many activities of the Council are objectionable, if not repulsive, to the millions of Americans whose church donations help support the Council.

The Council Created Itself

The Federal Council of Churches was organized in 1908. By the middle thirties, it was so heavily infiltrated with communists that the Office of Naval Intelligence branded it a subversive group.⁽⁷⁾

By 1950, pro-communist extremism in the Council was so apparent that the organization

was losing public support. A change of name — but not of policy or leadership — was effected. In November, 1950, the Federal Council merged with 7 other church organizations⁽⁸⁾ and formed the National Council of Churches. The old Federal Council leaders became the leaders of the National Council. The Federal Council *Bulletin* for December, 1950, officially announced that "All the work of the Federal Council will continue under the new auspices."⁽⁹⁾

This "constituting convention" was held in Cleveland, Ohio. Delegates of 28 church denominations took their whole church families into the National Council. Thus, denominational churches with a total membership of something like 28 million people became members of the National Council of Churches by the arbitrary action of a few score delegates at the Cleveland convention. The question was never submitted to individual church congregations for approval or ratification. Today, the National Council represents the hierarchy of 33 cooperating Protestant and Eastern Orthodox denominations⁽⁹⁾ whose total lay membership is estimated at 40 million.

The Repulsive

In 1957, the department of racial and cultural relations of the National Council of Churches published a 40-page pamphlet entitled "The Negro American — A Reading List." It was a recommended reading list of 240 books for church people — both children and adults.

On April 20, 1960, United States Representative Donald L. Jackson (Republican, California) discussed the National Council's reading list in a speech to the House. Some books on the list contain passages so filthy that Mr. Jackson, in deference to good taste, refused to put sample passages into the *Congressional Record*. He told of a California housewife who, trying to alert other adults, quoted passages from some of the books, but was told by Postal officials that the material was too obscene to mail. Mr. Jackson did, however, discuss a few of the authors:

(1) One of Victor Perlo's books is on the National Council's reading list. The book was published in 1953 by International Publishers, major communist book-publishing firm in the United States. Victor Perlo, a communist, was at one time head of a Soviet espionage group inside the U. S. Government.⁽¹⁰⁾

(2) One of Herbert Aptheker's books is on the National Council's list of recommended books for church people. Aptheker is one of the chief theoreticians of the communist party in the United States.⁽¹⁰⁾

(3) The late W. E. B. Du Bois was for many years the leading negro communist in the United States, a hero of international communism. A few years before his death, Du Bois told an audience of Chinese communists, in Peking, that the United States is an enemy of Africa, saying, "Beware, Africa, America bargains for your soul." He urged Africans to "arise" and join the Soviet bloc. Commenting upon the trial of Julius and Ethel Rosenberg (Soviet spies), Du Bois said of the American people:

"We are the murderers hurling mud. We are the witchhunters drinking blood."⁽¹⁰⁾

In a poem praising communist China, Du Bois wrote these lines:

"Down then, religion and church . . . away myth and miracle, creed and dogma. Rejoice, honesty, God lives again! But not your God, Europe and America! Not that, not that; No Christ to kill, no faith to fan. What China worships is a man. A workingman."

One of W. E. B. Du Bois' books is on the National Council of Churches' list of "best" books "safe to recommend for children."

(4) Shirley Graham, wife of the late W. E. B. Du Bois, was also a leading American communist. The National Council of Churches' reading list recommends six of her books.⁽¹⁰⁾

(5) Gene Weltfish, who has an extensive communist front record, was dismissed from Columbia University in 1953 after she had accused the United States of waging germ warfare in Korea. The late Ruth Benedict also had an extensive communist record. A book by Weltfish and Benedict is on the National Council of Churches' recommended reading list.⁽¹⁰⁾

(6) Gunnar Myrdal is a Swedish socialist. His son is an official of the communist party in Sweden. Myrdal's book, *An American Dilemma*,

criticizes the United States Constitution as "impractical and ill-suited for modern conditions." It accuses the Founding Fathers of intrigue which made the "Constitutional Convention . . . nearly a plot against the common people." *An American Dilemma* is on the National Council of Churches' recommended reading list for American church people.⁽¹⁰⁾

(7) E. Franklin Frazier, a writer for communist publications who has been associated with dozens of communist fronts, has two books on the National Council of Churches' reading list. One of the two books—*The Negro In The United States*—has been favorably reviewed in at least two communist party newspapers, the *Daily Worker* and the *People's World*.⁽¹⁰⁾

(8) Alan Lomax has been associated with 15 or more communist fronts and has been active as an entertainer at communist meetings. A book by Alan and John Lomax is on the National Council of Churches' reading list.⁽¹⁰⁾

(9) Benjamin A. Botkin, who has been associated with 15 communist fronts, has one book on the National Council's reading list.⁽¹⁰⁾

(10) Langston Hughes, for years a leading communist,⁽¹¹⁾ who wrote the blasphemous poem "Goodbye Christ," has 9 books on the National Council's reading list.⁽¹²⁾

William Graham Cole wrote a pamphlet entitled *Called To Responsible Freedom: The Meaning of Sex In The Christian Life*. The Office of Publication and Distribution of the National Council of Churches—(475 Riverside Drive, New York 27, New York) published the pamphlet in 1961 for The United Christian Youth Movement.

There are words in this National Council of Churches pamphlet which I will not, in respect to the good taste of my readers, repeat in my *Report*; but I have extracted enough to reveal not only a preoccupation with erotica, but a falsification of the meaning of Scriptures. The pamphlet is written as a dialogue between the author and a teenager, in a style and language which the author, apparently, considers suitable for American youth.

Here is some of the author's counsel to the international council of the churches of CHRIST in the usa

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aginary teenager about sex and freedom and the Word of God:

"We are asking you to take a look at what the Bible has to say about this whole problem You may be surprised to discover how much sense this dusty old book makes. For instance, I am sure you think the Bible takes a dim view of sex in general — all that jazz about 'Thou shalt not' and anybody who even thinks about sex is already guilty. The fact is, however, that the Bible as a whole is not only strongly in favor of sex, but also surprisingly frank about it There is no suggestion anywhere that anyone should be celibate

"Jesus had his greatest difficulty with a group of characters known as Pharisees If they were around today (and some of them are!), they would have your relationships with the opposite sex regulated totally. Holding hands in the back seat of a theatre would be permitted as would a chaste good night kiss at the door, providing only the lips met without further bodily contact. You could neck in a parked car for six minutes and thirty seconds, but no longer, and there would be carefully detailed rules about what you could and could not do

"Well, both Jesus and the Apostle Paul were seeking to set men free from this sort of legalistic bondage

"You're being pulled in two directions today. One group says to you, 'Be free!' No rules, no holds barred, anything goes. On the other side, you are told, 'Be responsible!' Live according to the rules of society, the dictates of your parents, and the faith of your church. Now 'the Christian life' occupies a point in no-man's land between these two opposing camps. It says a yes and a no to both sides. For the Christian there are no laws, no rules, no regulations But this does not mean that the Christian is irresponsible, selfish, and capricious. He must always be concerned about the effect of his actions on those around him

"Do you think there are definite rules governing your behaviour on a date? If so, then you can stop right here. You have no problem. You know all the answers But if you are just a little bit unsure . . . then we can continue our discussion

"The trouble with most of society's codes of sexual morality is that they are almost entirely concerned with the group, forgetting about the needs and the problems of the individual

"Officially, Western civilization has for some

time now banned all sexual activity . . . before marriage and decreed that monogamous fidelity until death shall be the standard governing all men. It has tried to block irresponsible sexual activity by building up walls of guilt and shame and anxiety about the whole business, seeking to frighten the young into conformity with the rules. The net effect has been to make people feel that sex is 'dirty,' unclean, shameful — something nice people never discuss and seldom do except in strictest privacy and then primarily for purposes of parenthood.

"It is against this shadow of silence and shame that many a modern has revolted This revolt is, of course, correct. Sex is a God-given fact of nature

"Our culture declares that all sexual activity within marriage is legal, proper, and good, while any such activity outside marriage is illicit, sinful, and wrong. This is to ignore the personal dimension of life You and I know perfectly well that there are many marriages that are simply matters of convenience, that such sex as goes on within in them is selfish, exploitative, and evil. We know further that there is sexual contact between unmarried couples that is motivated by love and which is pure and on occasions beautiful

"The real essence of immorality, from the biblical standpoint, is for one human being to treat another as a thing and not as a person

"The crucial question to be asked about any sexual contact — from holding hands to complete intercourse — is not so much what is done as what is meant. A relatively mild necking session can mean a crude and selfish abuse of a person as a mere object while a more intense type of petting can mean that two human beings are expressing a genuine and deep love for each other. This is why the attempt to set up elaborate rules governing dating behaviour is so silly. Is it all right to hold hands but wrong to pet? Society seems to say so, but then society has only its external concern. It cares little or nothing for any motivation, only for results But as Christians we are very much concerned with inner motivation

"In the personal, individual sense, then, what justifies and sanctifies sexuality is not the external marital status of the people before the law but rather what they feel toward each other in their hearts. Measured in such a way, holding hands can be very wrong indeed while intimate sex-play can be right and good. . . .

"Christian freedom . . . involves inner transformation, a free acceptance of the law of love When you live by that law, there is no bondage and no struggle but spontaneous self-fulfillment You are not bound by detailed rules of behaviour, telling you it is 'all right' to go so far in expressing affection for a member of the opposite sex and all wrong to go farther. No one outside yourself can tell you that — not really. That is a decision you must make for yourself in each concrete situation. With one person it may be wrong to do anything at all because it would be false and cheap, while with another you may find yourself entering into a gradually deepening intimacy in which you discover yourself

"You have got to make up your own mind, in the best light of your own conscience, what your own standards of conduct are going to be, and then do your best to live up to them. No one else can tell you. And face it, you may be wrong

"The Christian faith is based on forgiveness, so this is not our real problem the Epistle to the Hebrews would have us continue to run the race, looking to Jesus the author and perfecter of our faith, rather than look back in remorse over the times that we stumble"

The Objectionable

There is probably no activity of the National Council of Churches more objectionable to most Americans than the Council's debunking of American patriotism and its relentless propaganda for a one-world socialist super-state which would eliminate not only the independence of our Republic but our identity as a nation.

Years before the Council adopted its present name, it was clearly on record as an advocate of reducing America to the status of a province in a socialist one-world.

On March 16, 1942, *Time* magazine reported the highlights of a report adopted by 375 delegates of the Federal Council of Churches attending a National Study Conference held that month at Ohio Wesleyan University. The report, submitted by the Commission to Study the Bases of a Just and Durable Peace, called for:

"Ultimately, 'a world government of delegated powers.' Complete abandonment of U. S. isolationism. Strong immediate limitations on national sovereignty. International control of all armies & navies. A universal system of money Worldwide freedom of immigration. Progressive elimination of all tariff and quota restrictions on world trade A 'democratically controlled' international bank 'to make development capital available in all parts of the world without the predatory and imperialistic aftermath so characteristic of large-scale private and governmental loans.'"

The conference concluded:

"Many duties now performed by local and national governments 'can now be effectively carried out only by international authority.' Individual nations . . . must give up their armed forces 'except for preservation of domestic order' and allow the world to be policed by an international army & navy

"The ultimate goal: 'a duly constituted world government of delegated powers: an international legislative body, an international court with adequate jurisdiction, international administrative bodies with necessary powers, and adequate international police forces and provision for enforcing its worldwide economic authority.'"

Three years later — 1945 — the Federal Council of Churches was one of 42 national non-governmental organizations invited to send delegates to the international conference, at San Francisco, which founded the United Nations.⁽¹³⁾ Support for the United Nations, and for efforts to "strengthen" and expand U N functions, has been a major policy goal of the National Council of Churches since the Council was formed.⁽¹⁴⁾ The UN represents a step toward a one-world socialist super-state, which is a primary goal of the Council (just as it is the primary goal of the international communist conspiracy).

The United Nations is a godless organization in which no Christian would ever be permitted to testify officially to the saving grace of Jesus Christ; in which no Jew would be permitted to expound the principles of his own religious faith. The governmental principles expressed in the

United Nations Charter are alien, and sharply inimical, to the governmental principles expressed in the American Constitution and Bill of Rights. Yet, large numbers of American Christians and Jews—and Americans of other faiths or of no faith—believe that the UN is a noble organization deserving praise and militant support. Responsibility for this wide-spread ignorance can be attributed in large measure to propaganda of the National Council of Churches (together with that of other “religious” organizations, Jewish and Catholic, which cooperate with the Council’s political ecumenism).

National Council officials realize that mass support for world government can never be created in the United States until Americans abandon their *national* pride. Hence, debunking patriotism—subtly inculcating the notion that love of one’s own country is somehow evil—is an insistent refrain in the National Council’s pronouncements. This fact can be seen in speeches of Council officials at the December, 1963, meeting of the Sixth General Assembly. *America is a land of hate, violence, and bigotry, whose people have shown insufficient concern for the rest of the world*: this is a theme which can be found in major speeches to the Sixth General Assembly of the National Council of Churches.

Christians generally feel that their faith lays upon them a responsibility to share their material blessings—to give aid to others in need; but giving is an individual responsibility, which must be discharged voluntarily. The decision to give (when, how much, and to whom) must be made by the individual, prayerfully and in response to his own conscience. When the federal government confiscates the earnings of people for “giving” to someone else (at home or abroad) it not only violates the Constitution, but also robs individuals of the means of giving in response to conscience.

All of this should be obvious; but the National Council of Churches distorts the obvious. The Council supports every totalitarian welfare-state and foreign aid program, with the spurious argu-

ment that “we” as a nation have a Christian responsibility to help others less opulent. Some of the Council’s most ludicrous misrepresentations of Scriptures are in its arguments for foreign aid. Note this passage from “The Message To The Churches” adopted by the Sixth General Assembly of the National Council:

“As churches, we must actively support the United Nations and adequate aid for developing nations . . . bearing in mind our Christian injunction to feed our enemies as well as our friends and neighbors.”

Robbing Americans of the fruits of labor for aid to godless dictators abroad is a *Christian* commandment?

What To Do

The National Council of Churches is a powerful political and legislative lobby for socialism, hiding behind the facade of a Christian name. As a “religious” organization, it enjoys tax-exemption, which means, among other things, that contributions to the Council are tax deductible.

On page 7 of *Instructions for Preparing Your Federal Income Tax Return Form 1040 for 1963*, the Internal Revenue Service says that gifts to a religious or any other organization are not deductible for federal income tax purposes if the organization “conducts propaganda or otherwise attempts to influence legislation.” Was the National Council not attempting to influence legislation in sending busloads of people to Washington to lobby for the Civil Rights Bill, and in urging all church people to lobby for it? If the Internal Revenue Service would apply, to the National Council of Churches, this rule which it enforces upon tax-paying citizens and other organizations, the National Council of Churches would die from want of revenue. The organization is not legally entitled to its tax-exempt status.

The people, through Congress, could compel the IRS to require National Council compliance with the Revenue Code; but it is unlikely that this will ever be done.

In a Resolution adopted by its Sixth General Assembly, the National Council of Churches urged all churches (in their corporate investments as well as in their purchasing and contracting) to institute an economic boycott against all business firms whose employment practices are not pleasing to officials of the National Council.⁽¹⁵⁾

Church members could use this same weapon of economic boycott. If your church supports the National Council, a portion of everything you give to your church goes to the Council. If all Church members who do not agree with policies of the National Council of Churches stopped their church giving until their churches withdrew from the Council, the National Council of Churches would probably die very soon, from lack of support. This can be done. In a small way, it has already been started.

You who want to help should make maximum effort to get copies of this *Report*, and similar material, into the hands of church people throughout the United States.

FOOTNOTES

- (1) AP dispatch from Grand Rapids, Mich., *The Dallas Morning News*, January 7, 1964, Section 1, p. 1
- (2) Press Release C-69 GA, National Council of Churches, December 7, 1963, 4 pp.

- (3) "The Message To The Churches, from the 6th General Assembly of The National Council of Churches of Christ in the U.S.A.," December 6, 1963, 5 pp.
- (4) Press Release C-68 GA, National Council of Churches, December 6, 1963, 8 pp.
- (5) Press Release C-70 GA, National Council of Churches, December 7, 1963, 2 pp.
- (6) For detailed discussion of the Civil Rights Bill, see this *Report*, "Civil Rights Act of 1963," July 1, 1963
- (7) Remarks of U. S. Representative Clare E. Hoffman (R., Mich.), *Congressional Record* (daily), March 3, 1960, p. 3993-4
- (8) *The Encyclopedia Americana*, 1961 Edition, Volume XIX, p. 729
- (9) *The Triennial Report*, 1960, of the National Council of Churches lists the following 33 "Member Communions," on page 261:
 - 1) African Methodist Episcopal Church
 - 2) African Methodist Episcopal Zion Church
 - 3) American Baptist Convention
 - 4) American Evangelical Lutheran Church
 - 5) Armenian Church of America Diocese (including Diocese of California)
 - 6) Augustana Evangelical Lutheran Church
 - 7) Christian Churches (Disciples of Christ)
 - 8) Christian Methodist Episcopal Church
 - 9) Church of the Brethren
 - 10) The Evangelical United Brethren Church
 - 11) Five Years Meeting of Friends
 - 12) Greek Archdiocese of North and South America
 - 13) Hungarian Reformed Church in America
 - 14) The Methodist Church
 - 15) The Moravian Church in America

WHO IS DAN SMOOT?

Born in Missouri, reared in Texas, Dan Smoot went to SMU in Dallas, getting BA and MA degrees in 1938 and 1940. In 1941, he joined the faculty at Harvard as a Teaching Fellow in English, doing graduate work for a doctorate in American Civilization.

In 1942, he left Harvard and joined the FBI. As an FBI Agent, he worked for three and a half years on communist investigations in the industrial Midwest; two years on FBI headquarters staff in Washington; and almost four years on general FBI cases in various parts of the nation.

In 1951, Smoot resigned from the FBI and helped start Facts Forum. On Facts Forum radio and television programs, Smoot spoke to a national audience, giving *both* sides of controversial issues.

In July, 1955, he resigned and started his present independent publishing and broadcasting business — a free-enterprise operation financed entirely by profits from sales: sales of *The Dan Smoot Report*, a weekly magazine; and sales of a weekly news-analysis broadcast, to business firms, for use on radio and television as an advertising vehicle. The *Report* and the broadcast give only *one* side in presenting documented truth about important issues — the side that uses the American Constitution as a yardstick. The *Report* is available by subscription; and the broadcasts are available for commercial sponsorship, anywhere in the United States.

If you think Dan Smoot is providing effective tools for Americans fighting socialism and communism, you can help immensely — by helping him get more customers for his *Report* and broadcasts.

- 16) National Baptist Convention of America
- 17) National Baptist Convention, U.S.A., Inc.
- 18) Philadelphia Yearly Meeting of the Religious Society of Friends
- 19) Polish National Catholic Church of America
- 20) Presbyterian Church in the United States
- 21) Protestant Episcopal Church
- 22) Reformed Church in America
- 23) Romanian Orthodox Episcopate of America
- 24) Russian Orthodox Greek Catholic Church of America
- 25) Serbian Eastern Orthodox Church
- 26) Seventh Day Baptist General Conference
- 27) Syrian Antiochian Orthodox Church
- 28) Syrian (Orthodox) Church of Antioch
- 29) Ukrainian Orthodox Church of America
- 30) United Church of Christ: Evangelical and Reformed Church; General Council of the Congregational Christian Churches
- 31) The United Lutheran Church in America
- 32) United Presbyterian Church in the U.S.A.
- 33) Unity of the Brethren
- (10) Remarks of U. S. Representative Donald L. Jackson (R., Calif.), *Congressional Record* (daily), April 20, 1960, pp. 7842-6
- (11) *Review of the Scientific and Cultural Conference for World Peace*, House Committee on Un-American Activities, 1950, p. 36
- (12) *Report on the National Council of Churches of Christ in the United States of America*, St. Mark's Episcopal Church, 908 Rutherford, Shreveport, Louisiana, May, 1961
- (13) *Report to the President on the Results of the San Francisco Conference*, Department of State Publication 2349, June 26, 1945, p. 264
- (14) *Triennial Report*, 1960, National Council of Churches of Christ in the United States of America, pp. 17, 235-7
- (15) "A Call to the Churches for Action to Meet the Crisis in Race Relations," Resolution adopted by the General Assembly, December 6, 1963, 3 pp.

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WHAT YOU CAN DO

Washington officialdom uses your taxes for programs that are creating vast cesspools of waste and corruption — and dragging our Republic into the quicksands of socialism. What can you do about it?

You can help educate and arouse the people who elect men responsible for harmful programs of government. When enough other Americans know and care as you do, political action to restore our Republic will come.

If *The Dan Smoot Report* was instrumental in bringing you to the point of asking what *you* can do about saving the country from mushrooming big government, here is a checklist for you: Have you urged others to subscribe to the *Report*? Have you sent them reprints of a particular issue of the *Report*? Have you shown them a Dan Smoot film? Have you ever suggested a Bound Volume of *The Dan Smoot Report* for use by speakers, debaters, students, writers? Have you read and passed on to others any of the Dan Smoot books — *The Invisible Government*, *The Hope Of The World*, *America's Promise*?

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